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明治の女子 第一卷第三號 明治三十七年七月一日發行

休暇所感

『イエスのみ聲告ぐるを聞けり、
われに來りて休みを得よと』

校鐘わかれの響を傳へて、課業正に終を告げ、多くの學生はその忙しき一年間の學校生活と研學とより遁れて、おのれを待ちのぞむ家庭と休息との裡にその身を投ずるの日、今や將に近きにあらんとす。

休暇の目的はくさぐさに解釋せらるべしといへども、青年女子學生にとりては、その意恐くは家庭と休息との二者に出でざるべし。その家庭のたのしみを犧牲にして學校に來れるもの、その數擧げて算すべからず。而して學校所在の地にその家庭を有するものにても、おのれの時間と氣力とは多く課業のために費されて、よく家庭生活の味を嘗むることを得ず。かゝる場合に臨み、茲に休暇なるものありて、すべての學生に好機會を與へ、その家族の心をむすべる親和の情をしていよいよ強固ならしむ。而して父母兄姉は勿論幼少なる弟妹までも、休暇歸省によりて學校の敎育は、青年女子をして同情あり、慈心あり思慮ある人物に化せしむるものたることを悟り、且つこれが歸省によりて、家庭の和樂を來たせることを感謝するに至る。この休暇はまたわれらに與ふるに、一年の間砣々相學んで、われらをしていよいよ誠實に、いよいよ健全なるを得しめたる幾多の敎訓を携へ、これをおのが親近の人々に示して、以てその餘慶を分與すべき機會を以てす。

尙ほこの休暇はわれらに安息を與ふるものにして、或は身體の安息を得らるゝもあらん。されど兎も角も、これが一年間の勞苦を慰むるものたるべきことはいはずして明なりとす。これを學生にとりて考ふれば、その研學の功を以て、自由にこれを實際の經驗に鑑み、よくこれを同化すべき一好時期を與ふるものなり。敢て問ふ、基督の所謂自由なるものは、これ獨りその靈魂のみならず、またその身體心意に向つても、完全な

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る安息を與ふるの意にあらざるか。然り、最も快味ある身體上、また精神上の安息は、只獨り靈魂上の安息を得たる人にして、初めてこれを蒙ることを得るにあらずや。果して斯くの如くんば、この夏の休暇を以て、おのれ自身とその周圍の人々のために、最も有益なる道に於てこれを費すべし。而してこの時機を用ゐて、おのが最善の力を他人に致し、彼等をしてよく慰樂の日を送らしめよ。また更にこれをおのれのために用ゐては、かの常におのれを招き、この身をしてます〱平安の境に導かんとし給へる神のみまへに出づることを勉むべし。それ斯くの如くんば再びこゝに新しき學期に臨むの時、くさ〲の方面に自ら備へたる處のものを携へて、すぎし月日にいやまさる、ゆたけき一年を迎ふることを得べし。

米國女子青年會の夏期會合

ヒッバード夫人

合衆國に四個のうつくしき土地ありて、今や米國の女子學生は、焦心熱意、この土地のために計畫し、かつ祈禱しつゝあるなり。請ふ少しくこれに就いて述ぶる處あらんか。夏期休暇の至るに際すれば、基督敎の事業に心をかたむくる幾多の婦人は、事情のゆるす限り、これらの土地に集り來る。東部の女子はたのしき團體をなして、紐育シルヴァー灣頭山紫水明の間に往き、南部の女子は、かの史蹟に富めるノース、カロライナのアシュヴイルに向ひ、中央西部の女子は瑞西の名湖にちなみたるヰスコンシンのゼネバ湖畔に集り、日本國と相隣する太平洋岸の女子はまたカピトラに赴く。敢て問ふ、これらを以て祝福の地となすは何故ぞや。予をして尙ほ一歩を進めて述べしめよ。

基督敎女子青年會の米國委員は、合衆國に於ける女子大學生に關する調査の結果、よく彼等の狀態を知悉し深く彼等を愛して、遂にその靈性上の康福に留意するに至りぬ。是に於て委員はこれら青年女子のために、最も多數の交通に便にして、且つ最も自然の美に富め

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る土地を選び、こゝに夏期の會合を開くべき計畫をなせり。故に青年女子たるものはこれらの地に赴きて、極めて少額の費用を以て十日の間滯在し、よく身體上精神上の慰樂と營養とを享受することを得。うつくしき森林、うつくしき湖水、うつくしき大洋、うつくしき峰巒はいづれも彼等のためにその裝をこらし、この會合をして眞に莊重雄大の感化を彼等に與ふるものたらしむるに足る。これら天與の地に向つて學生の來り會するもの、時として五百名の多きに至る。過ぐる月日におくり來し、かの匆忙熱鬧なる學校生活を遁れてこの別境に身を投ずれば心たのしく體豊かに、靜平優雅の感、油然として胸裡に湧き來るを覺ゆ。若しそれ湖上輕船に掉し、或は遊泳を試み、或は登山を企つるに於ては、まがれる身體も直く、血液をしてその運行を淋ならしめ、衰弱せる視力は再びその力を得るに至る。

委員の計畫せる處單にこゝに止まらしむるも、尙ほ以て多しとすべし。然るになほこれに加へて一事の諸君に告ぐべきものあり。およそ基督教が、幾多のけだかき、聖靈に充たされたる、積德の紳士淑女によりて、わが青年女子に與へ得べき最善の力を、みな悉くこの地に備へらる。而してかゝるまことの使徒らの口によりて神の福音を聞くが如き、これ實に得易からざる至寶にあらずや。若しそれ歸國の宣敎師などによりて、その任地に於ける基督の愛のはたらきを聞くに至つては、人をして大にその眼界を廣からしむ。而して日曜日を除けば、かゝる名家の常例の講演を外にして、尙ほ毎日學校及び都會に於ける基督教女子青年會事業の進步を計畫する會議の開設せらるゝありて、これに與かる人々はみな一かどの經驗を有し、その謀るところはいづれも根據あるを見る。また聖書研究の如きも、深邃なる攻究に實驗的智識を加へ、兼て研究の方法を示し、これが研究の志を勵さしむ。斜陽漸く光を收めて、靜けき夕にのぞみては、風凉しき湖畔に息ひて、互にその畢生の經歷を語りつゞく。ときに三々五々感を共にするもの相集りては、さゝやかなる祈禱會を開

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いて神に求め、時に獨りその身を退いては、心專らに聖書と上帝に接してその聲を聞く。これを一言にしていへば、この夏期の會合は學生に向つて身體上、精神上の慰樂と興奮とを與へ、而していやましにおのれの義務、おのれの聖書、おのれの天父に近かしむる一好時期にあらずして何ぞや。あゝこの基督教女子青年會が、日本に於けるわれらの屬する會合なることを思ひ、またこの地に於ても、かゝる會合の開設せらるべき氣運に向はんとするを考ふる時は、何人も神飛び魂馳せて翹望の念に堪へざるなり。

力と美

テー、イー、ハンド

詩篇九六。六

ソロモン王エホバのために宏莊なる宮を殿を建つ。そのとき百合の花冕を造りて、これをその拜殿の柱にしつらへしといふ（列王紀略上七、二二）この花冕こそ、かの常に神の民の心におひ併びて宿るべき『力と美』とのうるはしき姿なりけれ。

われらは兒女の强壯なる身體を見て、これを稱美することなるが、尙ほこれに加へて、その姿かたちのやさしく美しきに於ては、一しほ讚嘆喜悅の念を熾んならしむべし。世に身體の强健ならんことを欲せざるものなきが如く、また誰かその優美にして、人目をひくが如くなるを希はざるものあらんや。然るにこの身體の力と美とはすべての人に望むとも得べからず、されど玆にすべて神の子等に與へらるべき他の完全なる力と、完全なる美との存するを見る。卽ち品性の力と美とこれなり。身體の强健を得るには、一定の自然法に從はざるべからず、例へば新鮮なる空氣を呼吸し、滋養品を食ひ、五體の運動を勉めまたこれに休息を與へざるべからず。若しそれこれらの法則を閑却し去るに於ては、身體の衰弱を來たし疾病を釀し、遂に或は死を招くに至らん。これと同じく、靈的生命をして强健ならしめんとするにはまたこれに食物、運動、及び休息を與へずして可ならんや。これら單純なる法則に從ふは、

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即ち靈魂の力と美とを得る妙訣なり。而してこれが第一の必需品は食物なり。神はわれらの靈魂の需用に應ぜんがために、豊かにその糧食を備へ給ふ。即ち彼得前書二、二に『眞乳（まことのちゝ）』われらを養ふとあるが如し。われらは今朝の食事によりて今その身體を養ふが如く、聖書によりてその靈魂を養はざる可らず。われらは皆な今朝食事をなせり。而してこれと共にその心に神の御語を味ふことをなせしや。われらは日毎にその身體の要求を滿足せしむ、而してその靈魂に對しても、果して遅滞なく必要なるものを供給しつゝありや。われらの身體は食物を得ずしてその生存を保つべからず、而してわれらの靈的生命も、神のたふとき御語をもてその食物となすことなくんば、遂には枯槁死に至らんのみ。さればわれらは日々その務を完うすべき力を得んがために、神の御語もてこれが食物となさゞるべからず。それ試煉の時に、われらに力を與ふるものは神の御語なり。われらの主キリストは『聖書に錄されたり』との語をもて、かの惡魔の誘惑に應へ給ひぬ。われらも之と等しく、おのが心にをさめ、またおのが唇にのぼる神の御語をもて、われらが靈魂の敵に對せば、『われらを愛するものに頼りて……勝ちえて餘ある』ことを得べし。また艱難に臨みて、われらに力を與ふるものは神の御語なり。『聖書の安慰（なぐさめ）』につきては羅馬書一五、四に記せるを見るべし。あはれこの悲みと苦みおほき浮世の命よ、若しわれらにして神の御語によりて、力と慰とを得ることを學ばずんば、それ何によりてかこの命を保たんや。また日毎の生活のために、われらに力を與ふるものは神の御語なり。これぞわが足の燈わが道の光にして、また活ける顧問、まめやかなる友垣ともいひつべけれ。人その身體の强健ならんことを欲せば、啻に食物のみならず、また運動をも要するなり。それ靈的生命の運動とは果して何ぞや。これ即ち神の御語を用ゐておのが周圍の人々を助けみちびくの謂なり。さればわられは既に親しく『聖書の安慰（なぐさめ）』を得て、その味を嘗めたれば、『神のなぐさめたまふ安慰をもてまたもろ〳〵の患難にをるものをなぐさむ

る』ことを學ぶべきにあらずや。もし朝な〳〵に起きいづる時、神が聖書によりて告げたまふ御聲を聞かば、われらはこれによりて直ちに『ことばをもて疲者を扶けさゝふる』（以賽亞書五〇四）道を學ぶことを得べし。若し神の御語の光が、われらの道を照らすに於ては、われらは茲に自ら燈火をかゝげて、かの暗黑に迷へる人々を導くべき法を悟るに至らん。げに聖書は靈魂の糧食なり。而してこれが運用を巧にするは、併せて靈魂の運動を怠らざるの秘訣にあらずや。

神にありて、眞正なる安息を得るの道も亦是れに外ならず。父なる神の御語によりて、われらは初めて彼を知ることを得、彼を知るに至つて、われらは初めて靈の安息を得るなり。罪の重荷と刑罰とを免るゝ安息、靈魂の救を求めて苦しむ事なき安息、憂患と恐懼との中に得らるゝ安息、未來の事に思ひ惱むを免るゝ安息、これ皆神がわれ等に與へんと約したまふ所なれば、われ等は神の約束の上に安んじ息ふべきにあらずや。更に又、われらの心に神の御語の宿るは、これ即ち美の根源にあらずや。而してこの美こそ力の冠冕にして、燦然たる光彩、是に於てか初めて見るを得べし。われらは神の御語によりて潔く、かつ美しくなることを得。キリストその弟子に告げて曰く、『今なんぢら我がいひし言によりて潔くなれり』と。而してダビデもまたよく心を聖潔に保つの道を學びて、これを我等に傳へ敎へぬ。彼曰く、『わかき人はなにゝよりてかその道をきよめん、聖書にしたがひて愼むの外ぞなき。われ汝にむかひて罪ををかすまじきために、なんぢの言をわが心のうちに藏へたり』（詩篇一一九。九、一一）神の御語をその心に保つものには、この世の與り知るべからざるうるはしき平安あり（詩篇一一九、一六五。八五、八）。而して歡喜の泉はおのが胸懷に湧きいでゝ、その窮極する處を知らず。エレミヤこの消息を悟つて曰く、『われ汝の言を得てこれを食へり。なんぢの言はわが心の欣喜快樂なり』と。一少年あり、短褐敝衣、街に老齢の一信者に遇うて曰く『まあ、貴翁のお顏はいかにも神さまのお姿がうつゝで居ますよ、どうか一錢やつておく

んなさいな』。われらの顔は果してよく天來の光にかゞやけるや否や。然り、もし神の御語にしてわれらの心の力となり、われらの生命の美となるものあらば、いかでその光の輝かざるを憂へんや。

それ力と美とは、人の心目をひく力滾々として悉きず。若しそれ神の子等にして、いづれも健全優美なるを得ば、世人のこれにひかれて救主に歸するもの、その幾人なるを知るべからず。おのれの信ずる處を以て、これを他に强ゆるは難し、されど彼等の心を引き寄せて、これを神國に近かしむるは、決して不可能の事にあらず。單純なる日常の生活といへども、その健全優美なるの點に於て、主イエス、キリストを傳ふべき一大説敎たるを得ざらんや。されどわれらにして、もし日毎に生命と權能との源に泝りて、その活泉を掬することなくんば、われらは如何にして健全に、如何にして優美なることを得んや。抑もまた如何にしておのれの家庭、おのれの隣人、おのれの朋友をしてわが敎の力と美とを悟らしむるを得んや。おのが御語を與へたまひし父なる神、聖書を默示したまひし聖靈なる神、神の活ける御語なる子なる基督は、すべて心を卑くして求むるものに、その御語をとき示さんとて常に待ち設けたまふ三位一體の神にあらずや。われらは基督の設けたまへる學校に籍を列ねて學ばんか。基督の如き良敎師は、これを他に見ることを得ず、また聖書の如き良敎科書はこれを他に求むることを得ず、而してまた聖書を除いて、この活ける宮殿たるわれ等を固うし、かつこれを飾るべきものは、決してこれを他に望むべからず。希くはわれらその心をもて神の宮殿となすものをして、みな『力と美とはなんぢの聖所にあり』と呼ばるゝものとなることを得しめよ。

聖書日課

明治三十七年七月分

◎一月(金)使徒行傳廿〇廿五―卅八。

第二十八節。神の子どもは、いづれも皆な何人かを

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監督すべき責任を有せり。例へばおのが學校に於ける學友、隣家にある出征軍人の親、「いつか教會に行きませう」といへる向家の娘の如き、これいくらかおのれの心を留むべきものにあらずや。

◎二日(土)使徒行傳廿一〇一―十四。

第四、十一、十四節。およそ親戚故舊の涙を揮つて、懇ろに希求する處のものを拒むほど、世にくるしき事はあらず。されど『われよりも父母を愛むものは、われに協はざるものなり』とあるが如く、親のためにキリストに歸依せぬ者は、これその親の救はるべき好機會を逸する者なり。

◎三日(日)使徒行傳廿一〇十五―廿六。

大使徒パウロはキリストの教へに反せざる限ぎり、舊來の習慣を墨守するふるめかしき信者に對しては、その感情を害せざるやう頗る心を用ゐぬ。而してわれら新しきを好むものも、この禮讓を守る心得なかるべからず。

◎四日(月)使徒行傳廿一〇廿七―四十

パウロはもと地位あり、學識ある人なりしが、キリストの教を傳ふるをもて、更におのれを卑うするものなりと思はず、却つてその學識と他位とを用ゐて、傳道の一助となせり。而して彼がコリントにありし時の如き、、ら天幕を製して、これを生活の資となせり。

◎五日(火)使徒行傳廿二〇一―十六。

日本に於ける多くの人々の思へる如く、パウロに於ても、神に事ふるものは即ち亂臣賊子にして、國家に害惡を齎すものゝ如く思ひゐたりしが、一旦その誤れることを悟るや、キリストに事ふるに忠節を以てし、また到らざる處なかりき。諸君に於ては果して如何。もし未だこの境に達せずば『汝いかで緩ふべけんや』。

◎六日(水)使徒行傳廿二〇十七―卅。

ロマの人民は戸籍の登錄を極めて大切なる事と考へたり。パウロは生地よりいへばロマ人にして、血統よりいへばユダヤ人なり。然るにかの千夫の長の如

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きは、金錢を出してその民籍を買ひ得たるなり。キリストは諸君のために其の血を以て天國の民籍を買ひたまひぬ。諸君はこれをキリストに求めたりや。默示錄二〇。一二、一五を見るべし。

◎七日(木)使徒行傳廿三〇一―十七。

第十、十六節。天の使とは使者をいふ。神は初めに不信なるロマの千夫の長を用ゐ、次にパウロの甥を用ゐて、その使者となし給ひぬ。われらも神の送りたまふ天の使に心を留めざる可らず。

◎八日(金)使徒行傳廿三〇。十八―廿五。

パウロはその夜エルサレムより海邊にいたる西北の山路を辿りつゝ、馬背にて思ひめぐらす所頗る多かりき。彼れ身は俘囚となれりと雖ども、『王等の前』に於ても、またロマに於ても、救主のために證者となるべきことを知れり。

◎九日(土)使徒行傳廿四〇一―十六。

第十六節。パウロは數週前フイベといへる婦人に托して、一書をロマに贈れり。彼はその中にも嚴かなる語をもて、良心の呵責の力につきて記する處ありき。それ神のめぐみに依らでは、誰か『われ罪なし』といひ得るものあらんや。良心は曰く『汝罪を犯せり。

◎十日(日)使徒行傳廿四〇十七―廿七。

ペリクスはその日パウロの語る處を聞きて、おのれの罪あることを悟りぬ。これかつてヘロデ王がヨハ子の言によりて、おのれの迷へる罪人なることを悟れるが如し、されどペリクスも、またヘロデも、行いてその罪の報を神に請ふことをなさゞりき、今彼等は冥府にありてその恐るべき最後の審判を待てり。

◎十一日(月)使徒行傳廿五〇一―十二。

パウロはユダヤ人が久しくおのれを審かんとするにあらで、却つて殺さんと企てゐたるを知り、彼等に送らるゝことを拒めり。而かも尙ほまことの愛國の念を以て、パウロは敢てその國に向つて惡聲を放たざりき。羅馬書九〇三と十〇一とを讀みて彼がいか

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にその國人を愛したるかを見よ。

◎十二日(火)使徒行傳廿五〇十三―廿七。

方伯(つかさ)がイエスの生死につきて語る處、いかに輕卒なるの甚しきぞ。彼謂らく、イエスの生死の如き、おのが身にも、また羅馬の皇帝にも、毫も相係はる處を見ずと、されどパウロは之を以て最も重大の事となせり。げにイエスは甦へり給へり。パウロ身を挺でゝ彼に仕ふ。諸君これにつきて如何に思ふか。

◎十三日(水)使徒行傳廿六〇一―十八。

第二、三、廿五、廿九節を讀んで、われらはパウロの極めて禮節に富める君子たるを知り、第六、七節を讀んで彼が憂國の士たるを知り、第九、十、十五、十九、二十節を讀んで、彼が確乎たる信念主義のある人にして、身に如何なる災を招くも其の所信を正直に實行せる人たるを見る。

◎十四日(木)使徒行傳廿六〇十九―卅二。

パウロがおのれの面前にある二人の者に對して表せし深厚なる同情を味ふべし。この二人の者一は貴きロマの方伯(つかさ)にして、他は邪惡なるユダヤの王にてありき。パウロはいたく彼が永遠の死より救はれんことを望みしが故に、彼等に對するの情、恰もおのが兄弟に於けるが如くなりき。

◎十五日(金)使徒行傳廿七〇一―十七。

クレテの山々は高さ七百尺(フィート)にして、これよりおろし來る風は、海上の船も掣去(ひきさら)はるゝかと思ふばかり、又路可傳八章第廿二―廿五節を讀みて、使徒等が狂(にや)風に遇ひて懼れける時、主が彼等を助け給ひし事をも記憶すべし。

◎十六日(土)使徒行傳廿七〇十八―二九。

彼等パウロの勸告を納れたらんには、安らかに港に着くことを得しならん。されどパウロは彼等がその言を用ゐざるを以つて、敢て怒ることなく、却つて先づ彼等の爲めに祈り、次に自ら出でゝ彼等を助け慰めたり。

◎十七日(日)使徒行傳廿七〇卅一―四十四。

パウロは一俘囚の身ながら、船中最も强勇の人たる

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を得て、その監視の任にある百夫の長さへ尚ほパウロに従ひぬ。これ何故ぞや。曰く、まことの力はその地位に存するにあらずして、その品性に在るを以てなり。而して品性の修養は、神を畏るゝによりて完うせらる。

◎十八日(月)使徒行傳廿八〇一―十六。

迷信を脱するの道は只まことの神を知りてこれを信ずるに在り。第四、六節の記する處の如きは、僞宗敎より出づる迷信の適例にあらずや。唯神論は無宗敎者の胸裡に描かるゝ一流の迷信なりとす。

◎十九日(火)使徒行傳廿八〇十七―卅一。

多くのユダヤ人は贖罪の道を信ぜざりき。されどこの道は異邦人に傳へられて、ギリシヤ、ロマに弘まり、また英國や、日本にまで及びぬ。これらの國々の人は既にこの敎を信じ、また正に信じて、癒されつゝあるを見る。諸君はこの敎を聞き、これを解し、且つこれによりて癒されたる一人なりや否や。

◎二十日(水)尼希米亞記一〇一―十一。

(ネヘミヤはギリシヤに於てはソクラテス及びプラトー、支那に於ては孔子と同時代の人なりき)

ユダヤ人は七十年の間バビロンに俘虜たりしが、後釋されて故國に歸り、再ヱオバの宮殿を建つ。然るにバビロンに留まれるユダヤ人も少なからざりしが、彼等は此異境にありてヱルサレムの悲報に接し、ネヘミヤ憂愁措く處を知らず、起ちて救を神に祈れり。

◎二十一日(木)尼希米亞記二〇一―十。

ネヘミヤ祈り求むること四個月、神乃ち彼に好機會を與へて、王に請ふ處あらしめ給ふ。彼尙ほ起ちて、いま一たび神に祈り、王に請ひていひけるは、われ往いてかしこに都邑を建てんとす、願くはわれに書を賜ひてこれに用ゆべき材木を得せしめ給へと。王悉くこれを許せり。

◎二十二日(金)尼希米亞記二〇十一―廿。

今や日本に於ける宗敎は、既に壞滅の期に臨みぬ。一人のその老衰せる信仰を回復し得るものなし。わ

丶諸君の中誰か、誰か、誰か先づ神に祈り、力を得て、而して起つてまことの神の宮殿をこの國に建つるものぞ（以弗所書二〇十九—廿二）。

◎二十三日（土）尼希米亞記四〇一—十三。

ネヘミヤその工事の困難なる故を以て、これを廢するの心毫もなかりき。今日日本に於ける信者のために、如何なる城壁を築くの必要ありや。予は想ふに安息日なりと。この城壁にして一たび敗るゝ時は、われらの信者たる生命は全く敵手に委せらるゝに至らん。起ちて築けよ、此安息日といへる城壁を。

◎二十四日（日）尼希米亞記四〇十四—廿三。

われらの武器は靈に屬するものにて、信仰、祈禱、聖書など之れなり。而かも戰は眞劍の戰なり。諸君はおのが武器を携へりや。而してこれを用ゐて、諸君はおのが信者たる生涯を廢せんことを勸むる人々に、神の敎へを證せりや。（以弗所書六〇十—十七）

◎二十五日（月）尼希米亞記五〇一—十三。

第十五節。ネヘミヤは方伯の祿をうくべき權ありしが、民の窮困を救はんがためにこれを辭したり、かくの如く、キリストは天にあるべき權を有てども、われらを救はんがためにこれを棄てぬ。而してわれらも亦たこれらの例に傚ふ可きにあらずや。

◎二十六日（火）尼希米亞記六〇一—十六。

二千五百年の間、時勢は幾たびか遷れども、變らぬものは人間と惡魔となり。さればネヘミヤがいかに試みられ、且つ妨げられたるかを讀む時に、われらもまた神がいかに彼を護り給ひしかを見て歡ぶべし。而してわれらにして神に從はゞ、その自ら試みらるゝ時に、また等しく神の守護をうくべきを知る。

◎二十七日（水）尼希米亞記八〇一—十八。

第十節。予は諸君が『備をなし得ざるもの』には助力を與へんことを望む。諸君は多くこの種の人々を知れり。彼等は來つて神の敎を聞かず、また日毎にこれを讀みて、靈魂の糧を受くることをせざるなり。諸君は自ら持てる處を分ちて、これを彼等に與へざるか。

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◎二十八日(木)尼希米亞記九〇一―十五。
第八章に於て、人々は神の御語を讀みてこれに從ひしが、既に第九章に至れば、神の己れに求めたまふ所を伺ふ心の起ると共に、彼等はおのが犯しゝ多くの罪をおもひて悲むこと甚しきに至るを見る。

◎二十九日(金)尼希米亞記九〇廿六―卅八。
第三十三―三十五節。われらは斯る嚴かなる語を讀むに當りて、おの〳〵その自國のことを思ひ、その國を亡ぼすに至るべき罪の何物なるか、いかにしてこれより逃るゝことを得るかを詮索せずして可ならんや。

◎三十日(土)尼希米亞書十三〇一―十四。
トビヤはアンモニ人にして、極めて惡しき敵を奉せり。されど一人の祭司トビヤ家の女を娶りたる故を以て、トビヤを神殿に屬する一室に宿らしむ。これ當時神の律法にそむく行とせられし事にて、今もなほ然り。(哥林多後書六〇十四。哥林多前書七〇卅九。

◎三十一日(日)尼希米亞記十三〇十五―廿二。
彼等は神の重き律法のうちその二箇條を犯せり。今日多くの受洗者にして、これと同しき罪に陷り、等しくこれがために苦しむこと甚しきものあるを見る。世に不信者と結婚し、または神の聖日を守らざるがために、天と神とを棄てたる男女いかばかりか多きぞ。

(エフ、ダブルユー、ローランヅ夫人註)

明治三十七年八月分

馬太傳緒言

新約聖書のうち、最初の四書を稱して『福音書』といふ。この四福音傳中、馬太傳は最もさきに著されたるものゝ如し。

著者　イエス、キリストの使徒マタイにして、さきにレビと呼びし人なり。彼はガリラヤの稅吏なりけるが、イエスの召に應じてその職を廢する時舊朋故侶を招いて饗筵を設けぬ。(路加傳五〇廿七―廿九)。基督昇天の後、マタイはエルサレムにありしとのことなれど、それよりいかになりしか、聖書の記する處

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一も徵すべきものなし。

「時代」アイレニアスはこの傳の著作を紀元前六十一年となせど、その後の師父にして、これを紀元年四十一年のものとなせるもあり。兎も角この書がエルサレムの滅亡以前に著されたることは明なり。

「目的」この傳の目的は、イエスがヘブライ人の救主たることを證するにあり。故に傳中キリストは『ダビデの裔』として現れ、その教の主眼とする處は、この浮世に對する『天國』なり。

マタイは多くキリストの說敎を錄せるを以て、書中の殆んど四分の一はこれを以て滿つ。而してこれが記述も、路加傳の如く、編年の法によらざりき。この書の第一章は全くイエス、キリストの系圖とその奇跡的誕生とを以て塡む。全體系圖はユダヤ人の極めて重んじたる處なるを以て、イエスの王たることを證するには、彼が王家の祖を述ぶるの要ありき。

この書を區分すれば左の如し。

(一)イエス、キリストの誕生及び幼時。　第一、二章。

(二)天國建設の準備　第三、四章。

(三)天國及びそのまことの性質　第四—十六章。

(四)エルサレムへの旅行及び同地に於ける滯在。　第十六—廿五章。

(五)苦難及び復活　第廿六—廿八章。

×　×　×　×　×　×　×　×

○一日(月)馬太傳二〇一—十二。

この章に於てわれらは心をこめて眞理を求むる人々のことを記せるを見る。蓋しかの『東の方の博士等』がおのれの故國を辭して、遠くベツレヘムに來りし所以は、用なき好奇心に驅られ、或はその幼王の出世の名分をあげつらはんがためにあらざりしを以てなり。神は常に心をこめて求むるものを導き、『凡ての眞理を知らしむべし』。

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○二日(火)馬太傳二〇十三—廿三。
茲に現はれしヨセフ、マリヤの性情の、いかばかり親切篤實なるよ。彼等が敬慕の念をもて眞理を護る處げに後世の鑑とこそいふべけれ。われらは常によく備をなして、靈の導く處に行くべきなり(以西結書一〇十二)。

○三日(水)馬太傳三〇一—十七。
『悔改にかなふ果を結べよ』。われらをしてその外部に現る丶行爲が、決しておのれを裝ふが如きものたることなく、くだけたる心の奥底より出づる果實たることを得しめよ。

○四日(木)馬太傳四〇一—十一。
惡魔はキリストを誘ひ、三たび人慾の私を以てこれを試みたり。即ち食慾、功名、及び致富の念これなり。而してイエスがこの敵の攻擊に對し、頑然として毫も侵さる丶ことなかりしは、これその信仰の力に因れるを見る。われらも『かの日に』同一の武器を提げて、自らよく戰ふことを學ぶべし。

○五日(金)馬太傳四〇十二—廿五。
神は特殊の時期を設けて、おのれの民を召し給ふにあらず、神のみ聲を聞くことを得るは、唯靜にこれに耳を傾くる人のみ。願くはわれら常に備をなし、直ちにおのれの網を棄て丶神に從はんことを。

○六日(土)馬太傳五〇一—六。
心の淸きものに與へたまふ神の約束ほど、世にすぐれて貴きはあらず。心うちに專らにして外に亂る丶ことなくば、神のまことの善德を見てこれを悟るとを得べし。されど自利の念を混へたる愛—一方には世人の好意を求め、他方には神の恩顧を祈るが如き—は、到底神を見ること能はず。

○七日(日)馬太傳五〇十七—卅二。
イエスは完全なる模範的立法者なり。『エホバの法はまたくして、靈魂をいきかへらしめ、エホバの證詞(あかし)はかたくして、愚なるものを智(さと)からしむ』。

○八日(月)馬太傳五〇卅三—四十八。
神のこの世界を治めたまふ道は、單に正義にあるの

みならず、また特にこの上に慈悲を加ふ。さればわれら神の子どもたるものは、神に似たるものとなりて、恩愛の心を以てこの生を送らざるべからず。

◎九日(火)馬太傳六〇一―十八。

祈禱は靈魂の本能なり。或は恐怖の心より禱り、或は慾望の心より禱り、或は時俗の習に從ひて禱り、或は義務の念に驅られて禱るなど擧げ來ればその類甚だ多し。されどキリストは茲にかの『僞善者』及び『異邦人』の如く禱るなからんことを命じ給へり。蓋し神はみ心を盡して我等を愛し、我等を顧みたまふ我等の父にして、其恩愛の深き到底言語に現はし得ざる程なればなり。

○十日(水)馬太傳六〇十九―卅四。

茲にわれらが自ら蓄へ得る二種の財寶あるを見る。一は地に屬し他は天に屬す。前者はすべてこの世の事物を含み後者はすべてかの無形の善德を指す。かれはあらはにして、遂には敗滅に了るべけれど、これは超然として塵事に妨げらるゝことなし。われらはこの二つのものを共に蓄ふること能はざれば、今日いづれかその一を擇ばざるべからず。

○十一日(木)馬太傳七〇一―十四。

神はまことの祈禱に答へんとて確實なる約束をわれらに與へ給ふ。まことの祈禱は左の四個の要素を含む。

(一)神の存在を信じて疑はざること。
(二)神の人格を認めて疑はざること。
(三)神に賴らざる可らざるを悟つて疑はざること。
(四)キリストの仲保を信じて疑はざること。

○十二日(金)馬太傳七〇十五―廿九。

『其果によりて之を知るべし』。人の品性と行爲との關係に於て、この言の眞なるを見る。故にその道德的品性は、これその人の眞價を定むる唯一の權衡にして、その外部に現はるゝの行爲もこれによりて決せらる。

○十三日(土)馬太傳八〇一―十七。

全能なる神の子はいかなる靈魂のわづらひをも癒や

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すべき力あり、蓋し萬物みなその命に迷ふを以てなり。『主もし旨に適ふときは我を潔くなし得べし』。

○十四日(日)馬太傳八〇十八―卅四。

茲に力あるイエスとよる邊なき人間とを見ることを得。われらは花やなる成功の望を抱いて新事業を企つるもの、その甚だ多きを見る。されど困難の雲いつしか立ち起りてゆくての空を蔽ふ。われらはイエスがあらしの日にも我等を護りたまふこと、尚ほ晴天の時の如くなるを忘るべからず。

○十五日(月)馬太傳九〇一―十三。

病者をかき來りし人々のなしたることは、キリストの奇しき癒す力に對する彼等のかたき信仰を見るに足る。彼等をしてかくの如き擧に出でしめたる所以のものは、これ正しくその信仰に因れり。われらが友人のために力を致して、最も忠なりとなすべきものは、彼等を導きてイエス、キリストに伴ふにあり。

○十六日(火)馬太傳九〇十四―廿六。

われらはかゝる驚くべき癒者と共にありながら、なほ自ら煩悶するも何故ぞや。

○十七日(水)馬太傳九〇廿七―卅八。

最後の三節を讀みて、われらは信者の採りて以て鑑とすべき典例を見る。われらは宜しくその働に要する處のものを目に認め、之を神に祈り、而してその命じたまふ處に工人を送り、或は自ら赴くべし。

○十八日(木)馬太傳十〇一―十五。

『爾曹價なしに受けたれば、亦價なしに施すべし』。信者はみな一個の傳道者なり。キリトスがその弟子等に命じ給へる道は、信者もまた皆な等しく守るべき責任を有せり。

○十九日(金)馬太傳十〇十六―卅一。

『キリストに生長するの道は己れに衰退するの外なし』。自我を棄てゝ神意に服するは、これ即ち天來の靈に感發する所以なり。われらは宜しくおのれの利己的慾念を除去すべし、さらば、われらの父の靈その裏にありて語り給はん。

○二十日(土)馬太傳十〇卅二―四二。

主既に人の身體(かたち)をもて我等と共に居給はざれば、われらは彼のために何事をもなすことを得ずといふべきか。何ぞそれ然らん、かの『小さき者』の一人に與へらるゝ一杯の水も、なほ主の祝福を値すべきにあらずや。

○二十一日(日)馬太傳十一〇一……十五。

洗禮(バプテスマ)のヨハネの如き、その道徳的品性と神靈的才能とよりいへば、當時彼より偉大なる人物は他にあらざりき。彼は主の先驅となりて、人々をしてその心に主を迎ふべき備をなさしめぬ。而かも主のみ國のいかなるものなるかを解するの難き、『天國のいと小さき者』も彼よりは大なりとせられし程なりき。

○二十二日(月)馬太傳十一〇十六……卅。

茲にキリストはかの重荷を負へるものをおのが下に招き給ふ。罪になやめる世のさまを思ひては、慈眼愛腸、自ら叫んで曰く、汝等すべておのれの慾を棄て、われに來りて平安を得よと。

○二十三日(火)馬太傳十二〇一——十三。

『安息日は人のために設けらる』。用なく恣にこの日を過ごすものは、安息日の何がために設けられたるかを解することを得ず。食物はすべての人のために備へらるれど、よくこれを味ふものは只饑者のみ。われらは安息日を解釋するに、決してその字義に拘泥することなく、よくその精神を看取せざるべからず。『儀文は死(ころ)し、靈は生(いか)すなり。』

○二十四日(水)馬太傳十二〇十四……卅二。

キリストはまたき柔和の人即ちジエントルマンにして、その温厚典雅の德は、彼が多忙多端なる生活の裡にも、よく保持せられたる處なりき。『多くの人々彼に從ふ。凡て病あるものを愈せり。』

○二十五日(木)馬傳十二〇卅三—五十。

血肉の關係より生ずる結合は極めて强固なるものなれども、精神の一致は必ずしも血肉の關係に伴はず。人と人との最も親密なる結合は、その靈魂の一致にあり。これ即ち神の聖旨を行はんとして、互に相結ぶ靈的關係にあらずや。

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○二十六日(金)馬太傳十三〇一—十七。

いまわれらが望む景色のいかばかり莊嚴なるよ。海水美はしく湛へて、波うち寄する岸邊には群衆堵の如く、大說敎者は舟に乘りて、或は渚頭に息ひ、穩波に掉し、以て敎を彼等に宣ぶ。この夏、われらも避暑の休暇に際して、かゝる佳景に接することを欲せざらんや。

○二十七日(土)馬太傳十三〇十八—卅。

この譬は神のみ語を聞く人々の心の態度に、四種の大別あることを敎ふ。即ち思慮に乏しき人、煩惱に驅らるゝ人、二心の人、及び誠意の人これなり。われら自ら敎へを聞く時の態度を反省すべし。

○二十八日(日)馬太傳十三〇卅一—四十三。

これらの譬はわれらに敎ふるに、基督敎の秘れたる力を以てす。われら若し一たびこの力を得ば、われらが世に及ぼす感化は實に驚くべきものあらん。

○二十九日(月)馬太傳十三〇四十四—五十八。

イエス身をナザレのいやしき家庭より起し給へるを以て、この地の人々は、彼に對してその所見を誤りぬ。而してこの謬見に遮られて、彼等はキリストを信ずることを能はず、またキリストもこれがために、この地に於ける事業を廢したるが故に、彼等は遂にまたなき慶福を受くることを得ざりき。

○三十日(火)馬太傳十四〇一—十一。

ヨハネは今やかの大なる罪人等のために犧牲となりぬ。弟子等行いてこれをイエスに告ぐ。これ實に試練の裡に慰籍を得るの道なり。われらも行いて、すべての事をイエス告ぐべきなり。

○三十一日(水)馬太傳十四〇十二—卅六。

神よねがはくは我を救ひたまへ。
われ立止なき深泥の中に沈めり。
われ深水におちいる。
おほ水わが上をあふれすぐ。

此暴るゝ風逆まく濤は、汝に怒りの力を及ぼさずや。われ悉く此のあらしを靜めぬ。懼るゝ勿れこはわれなり

(三谷たみ子註)

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great multitudes followed Him and He healed them."

Aug. 25th. Thurs. Matt. 12.33-50. The tie of natural relationship is strong but it can not give moral oneness. The closest union of man with man is the union of soul, a spiritual relationship which binds together in doing the divine will.

Aug. 26th. Fri. Matt. 13. 1-17. What a grand scene we see here! The beautiful sea, and on its wave-washed shore the multitude standing while the great Preacher teaches from His boat-pulpit, which was either resting on the beach or gently floating on the waves that broke at the feet of the crowd. Do we not long to see such scenes in our vacation this summer?

Aug. 27th. Sat. Matt. 13.18-30. This parable reminds us of four general truths of the attitude of souls to the word of God. There is the unthinking one, the sentimentally interested, the divided soul, and the true hearted. Let us take heed how we hear.

Aug. 28th. Sun. Matt. 13.31-43. These parables teach us the hidden power of Christianity. What marvellous influence may we not diffuse if once we get hold of this power?

Aug. 29th. Mon. Matt. 13.44-58. Because Jesus was raised in Nazareth in the lowly home of Joseph and Mary the Nazarenes were prejudiced against Him. This kept them from believing on Him and also hindered His divine work there; so they missed the truest happiness.

Aug. 30th. Tues. Matt. 14.1-12. John has fallen a victim to gross sinners and the disciples go and tell Jesus. This is the divine principle of relief under trial. Let us go and tell Jesus every thing.

Aug. 31st. Wed. Matt. 14.13-36.

"Save me, O God.
I sink in deep mire
Where there is no standing.
I am come into deep waters,
Where the floods over flow me.
"These raging winds, this surging sea,
Bear not a breath of wrath to thee,
That storm has all been hushed by me,
'Tis I! be not afraid.'"

Tami Mitani.

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utter helplessness of man. How often men enter on some new enterprise with fair prospect of success when suddenly some storm of trouble darkens their sky! Never forget that Jesus is near in stormy as well as in fair weather.

Aug. 15th. Mon. Matt. 9.1-13. The conduct of those who bore the sick man indicated their strong faith in the miraculous, healing power of Christ. It was a faith that had become a mighty impulse to action. The best thing we can do for our friends is to bring them to Jesus Christ.

Aug. 16th. Tues. Matt. 9.14-26. Why should we struggle when such a wonderful healer is with us?

Aug. 17th. Wed. Matt. 9.7-38. In the last three verses we see the model which Christians should take. One must *see* with his own eyes the need of the work, *pray*, and *send forth* or go wherever God directs.

Aug. 18th. Thurs. Matt, 10.1-15. "Freely ye have received, freely give." Every Christian is an evangelist and the principle which Christ enjoined upon his disciples is for us all.

Aug. 19th. Fri. Matt. 10.16-43 "The only hope of an increasing Christ is a decreasing self." Man gets divine inspiration only by losing himself in the divine will. Let our own selfish thoughts vanish and the spirit of our Father will speak through us.

Aug. 20th. Sat. Matt. 10.32-42. Can we do nothing for our blessed Master because he is no more with us in human form? A "cup of cold water to one of the little ones" will secure his blessing.

Aug. 21st. Sun. Matt. 11.1-15. In his moral attributes and spiritual function there was none greater than John. He came to prepare the hearts of his people for the coming of their Lord yet so little did he understand the true nature of his Lord's kingdom that "he that is least" was greater than he.

Aug. 22nd. Mon. Matt. 11.16-30. Here is Christ's invitation to the heavyladen. With an eye of tenderness and love he looks upon a sin burdened world and earnestly invites every distressed soul to come to Him for rest—rest from all selfseeking.

Aug. 23id. Tues. Matt. 12.1-13. "Sabbath is a provision of rest for man." Those who spend it in utter idleness cannot enter into the meaning of the day. Food is for all, but the hungry alone can appreciate it. Let us observe Sabbath not for the sake of adhering to the letter, but living in its spirit. "The letter killeth but the spirit giveth life.

Aug. 24th. Wed. Matt. 12.14-32. Christ was the perfect gentleman and this gentleness was sustained amid the activities of a busy life. "And

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Aug. 5th. Fri. Matt. 4.12-25. God does not choose some remarkable time to call His own. It is only to hushed ears that the voice of God is audible. May we ever be ready to leave our nets straightway and follow Him.

Aug. 6th. Sat. Matt. 5.1-6. The most glorious promise of all is given to the pure in heart. The concentrated and undivided heart becomes an eye to see and comprehend all the true goodness of God. But the love mixed with selfish thought, trying to get the favor of God and at the same time the world's good will, never can see God.

Aug. 7th. Sun. Matt. 5. 17-32. Jesus is the perfect Legislator of the world. "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple.

Aug. 8th. Mon. Matt. 5. 33-48. God's method in ruling this world is not justice merely but mercy also. So we who are the children of God must become like Him and be ruled by love.

Aug. 9th. Tues. Matt. 6. 1-18. Prayer is an instinct of the soul. Some pray from fear, some from acquisitiveness, some from fashion. and some from a sense of duty. But Christ forbids praying like the "hypocrites and heathen" for God is your Father ever filled with a love for you and an interest in you which no word can exaggerate.

Aug. 10th. Wed. Matt. 6.19-34. There are two kinds of treasures; one is earthly, includes all worldly possessions, and is exposed to destruction; the other is heavenly, includes all spiritual excellencies, and is beyond the reach of any contingency, It is necessary to make a choice to day because we cannot lay up both.

Aug. 11th. Thurs. Matt. 7.1-14. God gives us an infallible, precious promise of answer to true prayer. True prayer implies four things.

1. An *undoubting* faith in the existence of God.
2. An *undoubting* conviction of the personality of God.
3. An *undoubting* consciousness of our dependence upon God.
4. An *undoubting* faith in the mediation of Christ.

Aug. 12th. Fri. Matt. 7. 15-29. "Ye shall know them by their fruits." This is the relation of character and action. Moral character is the only measure of man's real worth and determines his actions. "As a man thinketh in his heart so is he."

Aug. 13th. Sat. Matt. 8.1-17. The Almighty Son of God can heal the worst disease of the soul because the whole universe is at his command. "Lord if thou wilt, thou canst make *me* clean."

Aug, 14th. Sun. Matt. 8.18-34. Here is the power of God and the

69

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great commandments. Many baptized people sin in the same way to day and they also suffer deeply for it. How many men and women have lost heaven and God through marrying an unbeliever or by not keeping God's holy day! Phil. 4.10-23.

Mrs. F. W. Rowlands.

August, 1904.

The first four books of the New Testament are called the "gospels." Matthew's gospel is believed to be the first in point of time.

Author. Matthew, formerly called Levi, was an apostle of Jesus Christ. He was a publican or taxgatherer in Galilee and he gave a feast to his old friends when he left his profession to obey the call of Jesus. Luke 5.27-29. His father's name was Alphaeus, Mk. 2. 14. After the ascension of Christ Matthew is found at Jerusalen but no further account of him is given.

Time. Placed by some in 61 A. D. but by others as early as 41 A. D. At my rate it was before the destruction of Jerusalem.

Object. The design of this book is to prove the Messiahship of Jesus to the Hebrew people and so Christ appears as the "Son of David" and his theme was the "kingdom of heaven" in contrast to the earthly kingdom.

Matthew gives us many discourses of Jesus. They fill about one-fourth of the whole book. Unlike Luke's gospel it is not chronological.

Aug. 1st. Mon. Matt. 2. 1-12. Here we read about those who were earnestly seeking the truth, for the "wise men from the east" did not leave their homes from idle curiosity nor did they come to Bethlehem to dispute the claims of the Babe-king. God always guides those spirits that are in earnest quest after truth and will lead them into all truth.

Aug. 2nd. Tues. Matt. 2. 13-23. What loving, trustful natures Joseph and Mary show here! They are the type of those who guard the truth with affection. We must always be ready to go where the Spirit leads us. Ezek. 1. 12.

Aug. 3rd. Wed. Matt. 3. 1-17. "Bring forth fruits meet for repentance." Let your outward actions be not something put on but something produced, "fruits"—and fruits springing from inward repentance.

Aug. 4th. Thurs. Matt. 4. 1-11. Satan tried to tempt Christ in three impulses in human selfhood, appetite, ambition, avarice. But what enabled Jesus to stand triumphant against the assaults of the enemy was the power of faith. Let us learn the use of this same weapon "against that day."

70

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who and who of you will first grow strong by prayer, and then rise and build the true temple of God in this land, (Eph. 11.19-22).

Phil. 1.21-30.

July 23rd. Sat. Neh. 4.1-13. Nehemiah had no idea of giving up because it was difficult to go on. What must God's people in Japan build to day? I think it is *Sunday*. If your Sunday wall is broken down all your Christian life will be laid open to your enemy. *Rise up and build.*

July 24th. Sun. Neh. 4.14-23. *Our* weapons are spiritual, faith, prayer, and the Bible, but the fight is real. Have you your weapons at hand? Do you use your sword and bare God's word to those who try to persuade you to give up your Christian living? Eph. 6: 10-17. Phil. 2.12-18.

July 25th.. Mon. Neh. 5.1-13. v. 15. Nehemiah had a right to the governor's salary but in order to help the people in their poverty he gave it up. So the Lord Jesus had the right to stay in heaven but He gave it up in order to help you and me. Shall we follow these examples?

Phil. 2.19-30.

July 26th. Tues. Neh. 6.1-16. Times have changed in 2500 years but men and Satan are the same. So as we read of how Nehemiah was tempted and hindered, let us also rejoice to see how God protected him, and believe that though we shall be tempted, we, too, shall be protected while we follow the Lord. Phil. 3.1-7.

July 27th. Wed, Neh. 8.1-18. v. 10. I want to enlist your help daily for "those for whom nothing is prepared." You know many of them. They do not come out to hear the word; they do not read daily and receive their soul's nourishment. Will you not take them part of what you have yourself? Phil. 3.8-16.

July 28th. Thurs. Neh. 9.1-15. In chapter 8 the people set themselves to read and to obey God's word, and so in chapter 9 we find them full of sorrow for the many sins which they had found in themselves as soon as they inquired into God's will for them. Phil. 3.17-21.

July 29th. Fri. Neh. 9.26-38. vs.33-35. As we read these solemn words, must we not think, each of us, of our own country and ask what are the sins which, if unrepented of, will bring God's judgment upon it, and what can *we* do to get rid of them? Phil. 4.1-7.

July 30th. Sat. Neh. 13.1-14. Tobiah was an Ammonite and had a very evil religion but the priest let him lodge in the court of God's house, because he had married a woman of Tobiah's family. This was against God's law then and is against it still. 2 Cor. 6.14, 1 Cor. 7.39. Phil. 4.8,9.

July 31st. Sun. Neh. 13.15-22. They had sinned against two of God's

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the man of deep convictions who honestly carried them into practice at all cost to himself.

July 14th. Thurs. Acts 26.19-32. Notice Paul's tone of deep sympathy with the two men before him, both the honorable Roman governor and the most vile Jewish King. Paul so longed for their salvation from eternal death that he felt towards them as towards brothers.

July 15th. Fri. Acts 27.1-17. "The mountains of Crete are 7000 feet high and the winds come down from them as if it would blow a ship out of the water." Remember another storm when the disciples feared and the Lord helped. Luke 8.22-25.

July 16th, Sat. Acts 27.18-29. If the men had listened to Paul's warning they would have been safe in harbor. But he did not get angry with them, but first prayed, then came out to help and comfort them.

July 17th. Sun. Acts 27.31-44. Paul was only a prisoner, but he was the strongest man on board that ship and even the centurion in charge obeyed him. Why? Because real strength lies in character and the fear of God makes character.

July 18th. Mon. Acts 28.1-16. The only escape from superstition is the knowledge of and belief in the true God. Vs. 4,6 are examples of superstition arising from a false religion. Spiritualism is an example of the superstition that arises in men who have no religion.

July 19th. Tues. Acts 28,17-31. Many Jews refused the way of salvatiom from sin but the message was sent on to the Gentiles, to Greeks and Romans, to English and Japanese, and they have listened and are listening; they are being healed. Do you belong to the listeners who understand and are healed?

July 20th. Wed. Nehemiah 1.1-11. Nehemiah lived in the same century as Socrates and Plato in Greece, and Confucius in China.

The Jews after being in captivity in Babylon for seventy years, had been allowed to return to their country, and had rebuilt the temple of Jehovah. Many, however, remained in the east and to them came news of the miserable condition of Jerusalem, and Nehemiah, in deep sorrow, went to the strong God for help. Phil. 1.1-11.

July 21st. Thurs. Neh. 2.1-10. For four months he prayed and then God gave him his oportunity of asking the king. With one more prayer sent up as he stood there, he asked and obtained leave to go and build the city and an order for all the timber he would need. Phil. 1.12-20

July 22nd. Fri. Neh. 2.11-20. Religion in Japan to-day is a ruin. None can rebuild the old faiths for their time to die has come. Who and

72

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July 5th. Tues. Acts 22. 1–16. Paul thought, as many a man in Japan has done, that to serve God he must be false to his beloved country and that he would bring evil on it; but he learned his mistake and gave full allegiance to Jesus Christ. Have you done so? If not, "why tarryest thou?"

July 6th. Wed. Acts 20. 17-30. The registration of a Roman citizen was greatly valued. Paul was a Roman citizen by birth and a Jew by lineage, but the captain had bought him self a registration. Jesus bought registration as a citizen of heaven for you. Have you asked Him for it? Rev. 20. 12,15.

July 7th. Thurs. Acts 23. 1–17. Vs. 10, 16. An angel means a messenger. Here we see God using first an unbelieving Roman captain and then Paul's nephew as His human messengers. We must watch for the angels he sends to us.

July 8th. Fri. Acts 23. 18-25. Paul had much to think of on that long night ride on the hill road leading northwest from Jerusalem to the sea-coast. Although he was a prisoner he knew that he was to be a witness for the Saviour both before kings and at Rome.

July 9th. Sat. Acts 24. 1–16. V. 16. A few weeks before Paul had sent a letter to Rome by a woman named Phoebe and in it we may still read his solemn words about the accusing power of conscience. Apart from the grace of God no one can say "I have no sin." Conscience says "You have sin."

July 10th. Sun. Acts 24. 17–27. Felix was convinced of his sin that day as he listened to Paul just as long before King Herod had learned through John that he was a lost sinner; but neither Felix nor Herod went to God for His forgiveness and both now in Hades await the awful final judgment.

July 11th. Mon. Acts 25.1-12. Paul knew that the Jews had long been trying not to judge but to murder him and refused to be sent to them. Yet with true patriotism he never says anything against his countrymen. Read Rom. 10.1 and 9.3 to see how he loved them.

July 12th. Tues. Acts 25.13-27. v. 19. How lightly the governor spoke of the life or death of Jesus; it was of no consequence to him or to his Emperor, he thought! To Paul it was of first importance. Jesus was indeed risen and Paul had given himself to Him. What do you think about this?

July 13th. Wed. Acts 26. 1-18. In vs. 2,3,25,29, we see in Paul the most courteous gentlemen; in vs. 6,7, the patriot; in vs, 9,10, 15,19,20,

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on the street and said to him, "Oh, Mister with heaven in your face! give me a penny." Does Heaven's light shine in our faces? It will if God's word is the strength of our hearts and the beauty of our lives.

There is an unfailing attraction in strength and beauty. If all God's children were strong and beautiful how many would be attracted to the Saviour! We cannot compel people to believe as we do but we can attract them into the kingdom of God. A strong and beautiful daily life preaches an eloquent sermon for our Lord Jesus Christ. But how can we be strong and beautiful. how can we make our families, and our neighbors and friends, see the beauty and strength of our religion, unless we go daily to the Fountain of life and strength? The Father who gave men His word, the Holy Spirit who inspired the word, the Lord Jesus who is God's living Word, this blessed Trinity stand ever ready to teach the word to humble and needy hearts. Shall we enroll our names in Christ's school? There is no teacher like Him, there is no text book so great as the Bible, there is nothing else in all the world that will so strengthen and adorn these living temples. May it be said of all of us whose hearts are God's temples, "Strength and beauty are in thy sanctuary."

J. E. Hand.

OUR BIBLE READINGS.

July, 1904.

July 1st. Fri. Acts 20.25–38. V. 28. Every child of God has some one to oversee, our companion at school, our next door neighbor whose son is at the war, the girl opposite who says she thinks she will go to church some day, are put partly in our care.

July 2nd. Sat. Acts 21. 1–14. V3, 4, 11, 14. Few things are harder than to resist the loving tearful pleadings of dear ones, but "He that loveth father or mother more than me is not worthy of me" and she who gives up following Christ for a parent's sake takes away from that parent a good hope of salvation.

July 3rd. Sun. Acts 21. 15-26. The great apostle Paul was very careful not to hurt the feelings of the old fashioned Christians who still clung to such old customs as did not offend against Christ's teachings. We who love new ways must still exercise this careful deference.

July 4th. Mon. Acts 21. 27–40. Paul was a man of good position and a scholar, yet he did not think himself too great a man to become a Christian teacher. He used both his learning and his position to help preach the gospel, and he even made tents to support himself once when staying in Corinth.

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have all breakfasted this morning, have we received the precious word of God into our hearts? We satisfy the needs of our bodies day by day; are we just as regular in satisfying the needs of our souls? Without food our bodies must die, and without the spiritual food of God's precious word our spiritual life must grow weak and die. Let us feed upon God's word that we may be strengthened for the daily duties of life. The word gives strength in temptation. Our Lord Jesus met all the temptations of the Evil One with an "It is written." With God's word in our hearts and on our lips, we, too, shall be able to meet the Enemy of our souls and come off "more than conquerors through him that loved us." The word of God gives strength in suffering. In Romans 15 : 4 we read of the "comfort of the Scriptures." How shall we endure the sorrow and pain which are sure to be the portion of our earthly lives, if we have not learned to find our strength and consolation in the precious word? God's word gives strength for daily living. It is a lamp to the feet, a light to the path, a living counsellor, an unfailing friend.

But to grow strong one needs not only food but exercise. And what shall be the exercise for our spiritual lives? Shall it not be the use of the word in helping those about us? When we have ourselves learned what it is to receive the comfort of the Scriptures, we shall learn to comfort others "with the comfort wherewith we ourselves are comforted of God." If we wake morning by morning to hear God speaking to us through His word, we shall soon learn how to speak "a word in season to him that is weary" (Isaiah 50 : 4). When the lamp of the word of God has lighted our own path, we shall know how to hold out a light to those who are still wandering in darkness. The Bible is the soul's food and its use is the secret of soul exercise.

Finally God's word in the heart is the secret of beauty and beauty is the crown and perfection of strength. Through God's word we become beautiful in holiness. Jesus said to His disciples "Now are ye clean through the word which I have spoken unto you." And David had learned well the secret of the cleansed heart when he said, "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word. Thy word have I hid in mine heart that I might not sin against thee." Psalm 119 : 9,11.

The one in whom God's word abides has a continual joy-well in his heart. This was the lesson Jeremiah learned when he said, "Thy words were found and I did eat them and thy word was unto me the joy and rejoicing of mine heart." A ragged boy once met an aged Christian man

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ference on methods of carrying on the work of the Young Women's Christian Association both in college and city; these by people who have had large experience and know whereof they speak. Bible Study, deep, searching, practical, teaching one how to study and making one long to do so; life-work talks on the lake shore as the sun is going to rest and evening calm has come; little prayer circles of two or three who have a common petition to Our Father; and then the student all alone with her Bible and God, just letting Him speak while no voice disturbs. In a word, it is a season of wonderful bodily and spiritual refreshment and uplifting which brings the student nearer to her duty, her Bible, and her God. This is the same Young Women's Christian Association to which we in Japan belong and the possibilities of such a conference here make one tremble with anticipation and eager with longing.

Mrs. C. V. Hibbard.

STRENGTH AND BEAUTY.

Psalm 96 : 6.

When King Solomon built his magnificent temple for Jehovah, we read that the great pillars which stood in the porch of the house were crowned with wreaths of lily work (1 Kings 7: 22)—a beautiful picture of the "strength and beauty" which should ever go hand in hand in God's people.

We admire a physically strong and vigorous child, and when to that strength is added grace and beauty of form and feature, our admiration and pleasure in the child are increased. Not one of us but longs to be strong and well and is it not the desire of every human heart to be beautiful and attractive also? Physical strength and physical beauty are not granted to all, but there is a perfect strength and perfect beauty that is open to all God's children—a strength and beauty of character.

To grow strong physically we must follow certain laws of nature; we must breathe pure air, eat nourishing food, exercise our bodies, and give them rest. Neglect of these simple laws brings weakness, disease, and perhaps death. In the same way the spiritual life, if it is to grow strong and vigorous, must receive food, exercise, and rest. Obedience to these simple rules, is the secret of strength and beauty of soul. The first necessity is food. God has made rich provision for the need of our souls, for we read in 1 Peter 2: 2 that the "milk of the word" makes us grow. Just what your breakfast is doing this morning for your body, just that same thing the Bible will do for your soul. We

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rest. . Then when the fall months are here again they will find you ready for a richer year than you have ever had before.

THE SUMMER CONFERENCES OF THE AMERICAN COMMITTEE.

There are four beauty-blessed spots in the United States of which the college women are thinking at this time with the most eager anticipation. for which they are planning and praying. May I introduce you to them? When the summer vacation comes, a large and fortunate number of the women who are interested in Christian work are betaking themselves to one of these places; in merry groups the Eastern girls go to the blue waters and the mountains of Silver Bay, N. Y.; the Southern lass turns toward Asheville, N. C. with all its historic associations; the Middle West gathers at Switzerland's beautiful namesake, Lake Geneva Wis.; while Japan's neighbors, the Pacific Coast girls, go to Capitola. Why are they blessed spots, do you ask? Let me tell you more of them.

The National Committee of the Young Women's Christian Association has been studying the college women of our land until it knows and loves them and cares for their spiritual welfare. Accordingly they have arranged Summer Conferences at places which are at the same time most convenient to the greatest number and most bountifully endowed by Nature, where the girls can go and for a minimum of expense fill full ten days with all that makes for bodily and spiritual refreshment and growth. Beauty of lake, forest, ocean, and mountain has been lavished on our young women to make their Summer Conference the grand, uplifting thing it is. To these God chosen spots sometimes five hundred of the students go. The peace and beauty creeps into one's heart, quiets the fevered unrest of the last hurried days of University life, and relaxes the tired nerves. In a brisk row on the lake, a good long swim, a vigorous and blood-warming mountain climb, the crooked places begin to become straight and one begins to see plainly again.

Were this all the Committee had planned it would be much, but the best I have left until the last. All the best that Christianity can give of noble, consecrated, Spirit-filled men and women has been laid at the feet of our young women. It is a legacy truly to be envied, for one to have been permitted to learn from the lips of true disciples His message. Returned missionaries with the story of what Jesus'love can do in the lands they have chosen as their own, broaden the outlook. Besides the regular addresses by the eminent men of God, there is every day except Sunday a con-

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Young Women of Japan

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" I heard the voice of Jesus say.
Come unto *me* and *rest.*"

VACATION THOUGHTS.

Soon the school-bell will peal forth its good-bye call, the last lesson will be learned and recited, the last task done, and the faces of the students will turn from the busy life and thought of the school year toward that which we hope awaits them all, home and rest.

The purpose of a vacation may be variously conceived but to the young woman student it ought to mean, if possible, these two things. A large number have come up to the schools at the sacrifice of being at home, and even those whose homes are situated in the educational centers have not found time nor strength from their school work to enter very much into the home life. To all the vacation is an opportunity for making the most of the tie that binds together the hearts of the members of one family. The father, the mother, the older brothers, and even the little sister, can be made to feel that the school is a place where one learns to be sympathetic and kind and thoughtful, and be very thankful in their hearts for the sister whose coming so brightens their home. It is an opportunity of sharing with those we love best the good things we have learned during the year that have helped to make us more strong and true.

And the vacation ought also to be a rest, a plysical rest if it may be, but, at any rate, a rest from the work of the year; for the student, a time when the mind is free to assimilate and test in practical experience the truths it has accumulated. Did it ever occur to you that the freedom which will allow not alone the soul, but the mind and body as well to be at perfect ease, is the freedom of Jesus Christ? That the sweetest physical and mental rest is possible only to her who has attained to a real rest of soul? Oh, then, use your coming vacation in such a way as will make it count for most in your own life and the lives of those around you. Use it in giving the best you have to others, in making the days easier for them; and use it for yourself in coming often to Him who is always calling you to a truer

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